

# RESOLUTIONS

OF A

PENITENT SOUL,

Desirous of eternal Salva-  
tion.

With a short and easie Method,  
directing Worldlings, how  
they may spend the whole  
day in Gods service.



HOLY-ROOD-HOUSE:

Printed by *James Watson*, Prin-  
ter to His most excellent Ma-  
jesties Royal Family and  
Houshold. 1687.

138. 2. 315.





*Resolutions of a penitent Soul,  
desirous of Salvation.*

**I**N a miserable Sinner, and most unworthy Creature, humbly prostrating myself at the feet of the high, holy, and adorable Trinity; do by the light of his divine Grace confess and acknowledge:

1. That I have receiv'd innumerable benefits from his bounty.

2. That I have repay'd these his favours with nothing but gross ingratitude, all the time of my pass'd life.

3. That the sins wherewith I have affronted his sacred Majesty are very great, very grievous, and very many.

4. That unless I betake myself to penance, I can expect no Paradise.

5. That the time of my doing Penance, ought in justice to be incomparably longer, than hath been the time I have employed in committing Sin; since formerly in the primitive Church, seven years Penance was enjoyned for one mortal Offence.

6. That this notwithstanding, the remaining time of my life upon Earth is surely very short.

7. That therefore I am obliged in order to my Salvation, to spend the rest of my days in perpetual penance.

8. Now, for that the weakness of my Body, and the employment wherein I am engaged, will not permit any penance to be extraordinary; behold here my irrevocable *Resolution*, which (with the assistance of the divine Grace) I will never violate, (no, not in the least point) without some self-correction and chastisement.

9. And since my whole employment, is either in my Chamber, or in Conversation, or in the Church; behold how I intend to behave my self in these several places.

### In my Chamber.

1. **A**T the first moment of my awaking in the morning, I will endeavour to produce an act of Faith, firmly believing that God is there present with me, whom I will humbly and gratefully adore; saying, *Great God, to whom I am infinitely obliged; to you I consecrate my Heart, my Body, my Soul, my Senses, my Faculties, all that I am, and all that I can.*



2. Being risen, I will straight to my O-ratory, and placing myself on my knees respectfully before the Crucifix, I will make three Acts of Adoration, thrice kissing the ground, in Honour of the three Persons of the Sacred Trinity, saying: *I adore you, and I thank you for all your benefits, O most glorious Trinity, Father, Son, and Holy Ghost.*

Then I will make to him this Honourable Oblation: *Most Sacred Trinity, I offer up to you all the Sacrifices, which the piety of all faithful people have ever presented; I offer unto you all the Masses which shall be this day celebrated; with all them which ever were or shall be said to your Honour and Glory: I offer unto you the merits of the Sacred Virgin-Mother, and of all the Saints; the precious blood of all the Martyrs; the Honours, Praises, and Adorations, which all the Heavenly Citizens, and Angelical Spirits render unto you; all the actions both Divine and Humane of my dear Saviour; and in union hereof, all I shall do, say, or think this day and all the days of my life. I offer my life in acknowledgment of your Infinite greatness, and of the absolute dominion you have over all creatures; I offer it, in thanks-giving for the innumerable benefits you have bestow'd on me as also in satisfaction for all my sins and offences;*

A. 3.

and

and finally to obtain such graces and favours, as I chiefly stand in need of; In particular; for N. (specifie here the grace you desire.)

4. I will never begin my prayers without this following preparation; which consists in pondering seriously these three points. (1.) That I am going to speak with a God of infinite Majesty. (2.) That so many enormous sins by me committed, render me most unworthy to draw near unto him. (3.) That yet since 'tis his pleasure I should speak to him, I will humbly beg his grace and favour, that that I may perform my prayer purely to his glory, and free from all distraction.

5. In the following day time, I will frequently adore the divine Majesty of God in my heart; taking care to do nothing but what shall be pleasing to him; and often repeating these or the like words: *O my God, of infinite goodness, who disdain'st not poor sinners; permit) I beseech you) this miserable criminal to prostrate himself in heart and affection at your sacred feet, there to annihilate himself before your greatness, and to render you his due homage and adoration. O that my Soul were seized with that divine love which inflamed the heart of the holy Magdalen! Grant O my God, grant (I beseech you) that I may love you in the same manner! Heat this*

*this cold heart of mine, burn it with your divine flames, consume it in the furnace of your affection.*

6. I will daily make three Examens of my Conscience. The first in the *Morning* when I am risen: The Second, immediately before *dinner*: And the Thrid, at *Night*.

7. In memory of the bitter Gall which was given to my Lord and Master Christ Jesus, I will in all my repasts mortifie my taste, depriving it of some small sense-pleasing morsell.

8. Upon Fridays, which are particularly consecrated to the honour of my Saviours *Passion*, I will also make *that* the subject of my prayer: I will five times kiss the Crucifix, to honour his five *Wounds*; and that I may shew my self sensible in some sort, of the horrid torments my dear Redeemer endured for me on that day, I will undergo some corporal mortification as my Gostly Father shall permit and advise me.

9. On Saturdays, I will endeavour to give special honour to the Sacred Virgin-Mother, by doing some *Almes-deed*, by saying the *Beads* and *Litanies*, and by abstaining for her sake from something which is pleasing to my own inclination.

10. I will take special care, that God

may be glorified in my family; and that no disorder may creep in amongst them who are under my charge.

11. I will oblige my Children and Servants, to examine their Consciences every evening, to hear the holy Mass each Sunday and Festival, and also upon other dayes when opportunity serves, and to Confess and Communicate every Month.

12. When their misdemeanours shall force me to reprehend them, it shall be evermore done with sweetness, considering with my self, that my own finnes are infinitely greater before God, who nevertheless not only suffers me, but heaps benefits upon me.

## In my Conversation.

1. **H**AVING a Master, a Mistres, an Husband, &c. I will look upon them, as persons to whom God will have me subject, and to whom I am to submit in all such things as are good and indifferent: Upon this ground, I will study their humours, and strive always to prevent it by pleasing them.

2. I will never make nor receive a Visit, without imploring Gods grace before hand,  
to

to preserve me from offending him: And to this end.

3. I will keep a watch over my self, and hinder my Tongue from speaking any thing which may turn to the prejudice of my Neighbour.

4. To imitate my Saviour in his sufferings, and to pay ( in some measure ) for my past offences; I will embrace with patience and chearfulness ( whether they proceed from my near relations or from others, ) all manner of discontents, which shall any way befall me, or them who belong to me: I will give God thanks for it, as for a special favour presented to me from his bounty: And I will say thus to my self: *Ah! poor N. how great is thy obligation to thy God, who proffers thee this occasion of honouring his Majesty, and of paying his justice some satisfaction for thy Sins? Most true it is, Alas! that thy manifold offences might justly condemn thee to hell fire, since they deserve an eternal punishment: but, (O ever blessed be the goodness of thy God, who permits this scornful expresion, this word of contempt, this disdainful reproach, this Cross to come upon thee: thereby to give thee an occasion of suffering a little for his glory; of satisfying in a small measure for thy sins; of redeeming thy Soul by this means from those eter-*

*nal*

ual torments she hath deserved; of imitating thy Saviour and his Saints in their sufferings; of shewing by the effect, that thou art a faithful Christian; of increasing the divine grace within thee in this world, and meriting a crown of glory in the next.

5. When I shall hear any unbeseeming discourse, I will (to testifie how much it displeaseth me,) turn away my head, or cast down my eyes; and when any thing is said to my neighbours disparagement, I will either find out some gentle excuse, or divert that talk to some other more innocent entertainment.

6. When nature resisting Grace, shall raise in my heart the motions of indignation, aversion, grudging, and inward discontent, against them who have offended me: no sooner shall the divine light discover unto me this defect, but I will forthwith punish it, by imposing upon my self some smal pennance.

## In the Church.

**I** Will every day assist at the divine sacrifice of the Mass; and I will with my spirit and thought follow the action of the priest who celebrates it as a representation of my Saviours passion, upon which I will meditate with an admiration of his mercy, a Confusion of my self, a Thanks-giving, an Oblation, holy Resolutions, and humble Petitions. *Admiration*, that a God of infinite Majesty should suffer such indignities. *Confusion*, that my crimes should be the cause of it. *Thanks-giving* for so great a benefit. *Oblation*, of my body and soul to be eternally employed in his service. *Resolution*, never more to commit sin, but to suffer, to do penance, and to love my God who hath so much loved me. *Petition*, for Grace necessary for my Salvation, and above all for a happy perseverance.

2. During the time of Mass, I will consider this saying of St. Chrysostome; That the Angels come down from heaven, and encompass the holy Altar with reverence and astonishment. I will then represent my self; (as in effect I am,) to be one of their company; and I will say: Sweet

Jesus

Jesu , who hast instituted this magnificent sacrifice of Mass ; give me grace , I beseech you , to assist at it with the hearty respects , the humble reverences , and the profound adorations , which are rendered unto you by the holy Angels of Heaven.

3. I will remember , that the Mass is a lively representation of the sacrifice of the Cross ; and that the Priest ascending to the Altar , sets before my eyes our Lord Jesus climbing up mount Calvary to be there sacrificed.

4. I will offer up the holy Mass in this manner : I offer unto you , O adorable Trinity , this Divine Sacrifice , in acknowledgment of your Sovereignty and my own nothing ; in thanks-giving for all your benefits ; for the remission of all sins ; for the deliverance of souls out of Purgatory ; for the comfort of the afflicted ; for the conversion of sinners ; and for the obtaining of all such goods and graces as we stand in need of. ( Name her your particular demand. )

5. I will twice every day truly perform my exercise of mental Prayer , in the Morning and in the Evening , for the space of half an hour , ( or at least , a quarter ) at each time : And the most ordinary subject of my Meditation , shall be my dear Saviours bitter Passion : Consider-  
ing



ing ( 1. ) *Who endures and suffers*, to wit,  
 a God of infinit majesty, whom the An-  
 gels and Seraphims adore and reverence.  
 ( 2. ) *What he suffers*; horid and dread-  
 ful torments. ( 3. ) *Where he suffers?* in  
 his spirit, and in each part of his body.  
 ( 4. ) *How he suffers*; with admirable pati-  
 ence and affection. ( 5. ) *For whom he*  
*suffers*; for me, a most ungrateful, wretch-  
 ed, wicked criminal. ( 6. ) *To what end*  
*he suffers*; to cancell my crimes, which  
 deserved Hell, and to lodge me eternal-  
 ly with himself in the unspeakable pleasures  
 of Paradise.

6. When I intend to confess and Com-  
 municate, I will dispose my self on the  
 fore-going evening for their important  
 actions, by some kind of abstinence,  
 some small alms, some little mortificati-  
 on, some interiour recollection, some  
 longer and more attentive meditation,  
 &c.

7. In the examen which I shall then  
 make of my Conscience, I will particular-  
 ly endeavour to conceive a great horror  
 of my offences, because they are direct-  
 ly opposite to God, who is severally  
 good and amiable; and to make an in-  
 violable resolution of amending my self,  
 and of rather dying then returning to my  
 former wickedness: Hereupon I will say  
 thus

thus : Well my poor Soul , after so many promises of being more faithful to thy maker , after so many resolutions of serving him more exactly ; behold thou hast again most grievously offended his divine Majesty ? thou hast again thwarted his will and violated his ordinances ; thou who hast no being nor substance but by him , thou for whom he hath drained out his blood and lost his life , thou whom he daily obligeth by a thousand benefis , thou finally to whom he hath promised inestimable treasures , pleasures , and honours in heaven , thou hast yet offended this God. Ah ! what an ingratitude is this ? and how great an excess of Malice ? But setting aside these signal favours , God being infinitely beautiful , compleatly perfect , soverainly amiable ? love him then at least for the future , & humbly address these words unto him : Infinite Beauty , behold I desire , through the assistance of your grace , to love you with the full extent of all my faculties and as far forth as I am capable of loving you ? for this cause I hate , abhor , and detest all my crimes and offences , in as much as they are displeasing to your Divine Majesty : their very memory pierceth my heart with sorrow ; and as they , opposing an infinite majesty , shew their malice to have been in some sort infinite ; I could wish

wish also, that my sorrow might surpass all imaginable sorrows, and that if it were possible they might be infinite. After this, shall I be so unhappy as again to offend you! No, my God, O no, I will no more do it; I absolutely renounce all sin, I will never have any further commerce with wickedness, I will henceforth embrace all manner of contempt, suffer the loss of my goods, yea and of my life also, rather than again commit a mortal crime. This is my will, this is my design, this is the inviolable Resolution, which your grace, O my God, hath now inspir'd into my soul.

8. Before I receive the holy communion I will pray into my soul to see whether it is sufficiently pure to entertain the God of purity: Then I will produce an act of Faith in this manner. Yes my dear Saviour, I believe 'tis your very self, God and man together, who are really in this consecrated Host, which I am about to receive. Ah! how unworthy am I of this favour? yet you are willing to take up your lodging in my poor heart! Furnish it then, O Good Jesu, with such ornaments as are necessary for your own receipt and entertainment.

9. After Communion, I will not presently betake my self to Book-prayers, or

to my office; but I will produce some of these Acts following: Yes O my Saviour, I firmly believe, that you are now in my heart? Ah! what a happiness is this for me; But how is it possible, that a God of such infinite majesty, should come into so mean and poor a place. I render unto you, O my Saviour, all possible thanks; and I beseech the sacred Virgine-Mother, and all the blessed Angels & Saints, to supply my defect, and to thank you in my behalf. O my Lord Jesu! I adore you, I offer my self to you, I consecrate to you my perpetual service: give me, I beseech you, all such helps and graces, as are needful for the due execution of these my good purposes and resolutions.

10. Finally, since a good Death is a matter of the greatest importance in this world; in order thereunto, and to dispose my self to dye well, I will once at least every day, speake thus to my own interiour: Poor N. Thou must shortly die: but alas! in what state and condition? Shall it be in the state of Grace or of Sin? If death hath a relation to past life, surely having been so bad, ah! how much reason have I to dread lest I should die in a bade estate? Suffer not this to happen to me, O sweet Jesu, but mercifully cleanse me from my sins by the merits of your most precious blood. Bestow on me.

I beseech you, your efficacious grace, give me a lively Faith , a perfect Hope , an ardent Charity , and above all, that best gift of Perseverance ; that so I may not depart this life but onely to die the death of your holy Saints.

Lastly , that you may obtain this greatest of all graces , to wit, a happy death ; receit dayly and devoutly this sweet and short prayer , containing the most eminent Prerogatives of the blessed Virgin Mary ; and which in golden letters stands engraven in the Sacristie of the famous Chappel of Loretto , with the concession of a Plenary indulgence to them who shall say it :

**Ave Filia Dei Patris !**

**Ave Mater Dei Filii !**

**Ave Sponsa Spiritus sancti !**

**Ave Templum totius Trinitatis !**

**That is :**

*All hail, O you Daughter of God the Father!*

*All hail, you Mother of God the Son!*

*All hail, you Spouse of the Holy Ghost!*

*All hail, you Temple of the whole Trinity!*

Most Sacred Virgin, Mother of God, and my most honored Mistress! Give me leave, I beseech you, ( this present day and all

all the dayes of my life , ) to place under your special protection , my Soul , my Body , my whole self and all that belongs to me : Permit me also to recommend to your charitable care , my necessities , with my life , and my death ; and procure for me , O pious Mother , by your powerful intercession , that my thoughts , my words , and my actions , may be evermore regulated according to the divine will and pleasure of your dear Son , my Lord and Saviour Christ Jesus. *Amen.*

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Considerations to live well , and free himself of an evil inclination , or habit of sin.

1. **T** His life is very short ; and I must necessarily quite it
2. My infirmities give me warning that it must be done very quickly.
3. My life being ended , I shall at the last most assuredly , most infallibly , most irrevocably enter into paradise , or into hell , to stay there not only a hundred years , a thousand years , a hundred millions of years , but the infinite durance of Eternity.
4. It is a point of Faith , that every mortal sin , even one alone , cast the soul into hell : witness the Devils who committed.

mitted but one, for the which they suffer, and shall suffer eternally the horrid torment of hell.

5. My design, my will, my inviolable resolution is to shun hell-fire; and therefore by necessary consequence I must avoid sin, I must renounce this hatred, this envy, &c. I must avoid this meeting, this conversation, this entertainment, and root out of my heart this affection which God hath forbidden: all which I must either do in my life time, or else after my death I shall be for all eternity in hell-fire, in hell-fire, O what horror! what inconceivable torturs, what inexorable miseries!

6. It is then with me a certain, constant, undoubted truth, that I will renounce this hatred, this envy, this criminal affection, &c. I will quite my self of them, nay I will hate and detest them while I am here on earth, or otherwise I shall never get Paradise, but Hell burning with the Devils for ever in an unsufferable fire.

7. O my God I will therefore quite them, and from henceforward I do renounce, hate, detest, and abhorre them, and I do therefore abhorre them because you have forbidden them, who are infinitely Worthy, and whom I would infinitely love.

## The Testament of a Christian Man.

*In the name of the Father , the Son ,  
and the Holy ghost :*

**I** Miserable sinner , in perfect health of spirit and freedome of my will, weighing the instability of humane affairs, and that the sentence of Death is given against me, which peradventure will be executed upon me very shortly: considering also that the violence of the disease which will then assault me may trouble my reason, which at present is perfect. Hereupon I make this my irrevocable resolution, my last will and Testament, beseeching my good Angel guardian to receive and register it as my Notary; and the most blessed Virgin, all the holy Angels and Saints of Heaven, and particularly S. N. to be my witnesses.

1. I give humble thanks to my God that he hath vouchsafed to entertain thoughts and love of me from eternity, that he hath done me many thousand favours without respect of any return from me: yes, though he knew that I would be so unhappy as to revolt against him, and as



much as I could , make war against him if I had a servant whom I knew would rebel against me , I should violently reject him from my service. O my God, what excess of Goodness is this in you , who knew from all eternity that I would band against you , violating your ordinances ; and yet you have not only admitted me into your service but to the end that I might be able to serve you , you have given me my being, my life, my Body and Soul, my reason and all which I possess. If a Gangrene had obliged an excellent Chirurgeon to cut off my leg , or my arm , my hand or my foot , and afterward some eminent Physician by the secret rules of his science should restore to me these again, what obligation should I have to him ? Ah my God ! how much then am I obliged to your Goodness , who have not only given me one arm , or leg , or hand or foot, but a whole body with a reasonable soul , which is Spiritual , immortal , and capable of the society of the holy Angels in heaven.

2. To this ineffable mercy you have added another beyond all comparison greater , you have descended from heaven ; quitting the Angels , making your self man , suffering for me 33. years , and in time giving your precious blood , and even  
your

your most adorable life for me : Was there ever any lover , though the most passionate , that ever was in the World, who would to this degree humble himself , do the least of these things , suffer a whole year , ten years , 33. years for his Mistress , though she were as dear and amiable as conceit can reach ; and yet if such a lover could be found , only one sinner should suffer for another , a man for a woman , one Creature for another : But that God who is of infinite Majesty and infinitely adorable should thus far humble himself , and so deeply and so long suffer , the Saint of saints , and even Sanctity it self should be treated in this sort for a wretched sinner ; the innocent for the culpable , the Creatour for a poor punishable creature , he that is most justly offended , for me who have offended him , and therefore have deserved all sorts of punishments. Sweet Jesus , this is it which you have done , to shew the bottomless abyss of your bounty in my favour , the prodigious excess of your divine love , in pursuit whereof you have poured upon me continual graces from my birth even till now.

3. What recognitions have I returned for these high favours ? Alas , it is cruel to call it to memory , I cannot think of it , with-

without piercing my Soul with sorrow; truth obliging me to acknowledge that I have not at all taken notice of these admirable favours, but by my most shameful ingratitude, by my scorn of your most holy commandments, by all sorts of crimes and offences. Let us suppose that a great Prince had given you a wonderful rich sword to honour and defend him, and that an outrageous malice, a most horrible boldness should so far transport you as to draw this sword against him, to wound him in all parts, even cover him with wounds and blood and at last pierce his heart: It would be a strange barbarous cruelty beyond the lions or tigers beastly fury. My God, I see my self guilty of this horrible attentate, when I reflect that you gave me the faculties of my Soul and Body to honour you, and I have employed them to do outrages, and ( to use St. Pauls language ) to crucifie you and put you to death, 'tis true my Saviour, I have crucified you with my eyes, in looking after impudicities; I have crucified you with my ears, in hearkning after detractions; I have crucified you with my tongue, by swearing, by lying, detraacting, and talking dishonestly.

4. Hell is ordained for the just punishment of mortal sin, and I having too too often sinned mortally, I must and do

freely confess, that as often I have deserved hell, to burn eternally in that furnace ordained by your justice. But your powerful mercies have preserved me even till now, that I may with due humility crave your pardon.

5. Casting my self therefore at the foot of your throne, and contemplating me nothing in sight of your greatness, I present my self a wratched Criminal swel'd up with offences, which now I hate as much as heretofore I have loved, I detest them, I abhor them, because they displease you, who are infinitely amiable, and whom I infinitely love if it were possible for me.

6. With great hopes I wait for the pardon of my offences by the infinite merit of your actions and passions, of your blood and death. I am indeed an abominable sinner, yet if I were a thousand times greater, I would hope for a place in heaven, knowing that you came not for the just but for us sinners, and that your merits have gained heaven for us, and that you have rendred your self unhappy amongst men to make us happy amongst Angels.

7. My desire therefore, my will, my irrevocable resolution is to live and dye a child of the Holy, Catholick, Apostolick and Roman Church, firmly believing all the

the truths which are revealed to her from the Holy Ghost, and which are propounded to my belief from her: and I therefore believe them because they are revealed, and I believe they are reveal'd because the Church assures me so, & obliges me to believe them, & particularly I believe there is one God, &c. Here it is proper to make profession of our Faith, as in the Council of Trent.

8. If either in my last sickness, or at any other time the devil should suggest to me the contrary, or thrust into my thoughts any doubt, or press me to any other belief than this: Now while my judgement is intire and my reason perfect, I disavow that which the strength of sickness, weakness of spirit and of body, or the violence of temptation then might force me unto; I do therefore now renounce all other thoughts or opinions, and all other beliefs which are not declared by the holy Catholick, Apostolick and Roman Church; since St. Paul assures us that she is the ground and pillar of truth, and St. Matthew, that the gates of Hell shall not prevail against her.

9. I know now more than ever I did, that the honours, riches, pleasures, and even all things of this World are onely vanity, and therefore I cast them off, I abandon them with all my heart, I quite them

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with-

without any regret or my regret is only that I have used them ill, contrary to the end for which they were given me.

10. I do most willingly submit to that unavoidable necessity of dying, of leaving this life, of parting from this World, of forsaking the revenues of my house, the Lordships, the lands which were given me, or I have gotten, or were left me by inheritance, I quite them all with great courage and content, I do agree according to this Life which is mortal to be eternally separated from all my parents and allies, from my husband, my children, and my dear friends, &c. I humbly beg that my God will receive my Soul which he gave me. For my Body I desire to have it buried in a grave that my head, my eyes, my face, my breast, all the parts of my body may lodge there, corrupt and perish, that they may be eaten by wormes, that they serve as a retreat for toads and all sorts of serpents.

I willingly agree to that fearful change, not onely because it is so appointed by God, whose orders I reverence; but also because this body, these eyes, this Mouth, these hands and all the parts of my body have served to sin, they must be eaten by the meanest creatures of the earth, they must be feeding for wormes, for toads.

11. I pardon with all my heart all those  
who

who have thwarted me, injured me either by word or deed, or any way offended me, and I beg of God his mercy for them, as I humbly beg of God and of all whom my words or actions have offended, being ready to give them any reasonable satisfaction which they would exact.

12. Considering the horrible afflictions which Jesus Christ my master suffered in the course of his life, and particularly in his bloody passion for me, I will suffer with content all the afflictions of spirit and of body which by the divine providence are ordained for me; and above all I offer to him my death; first as a Christian in honour of his Sacred death; secondly as a Criminal in expiation of my sins; thirdly as his Creature in honour of his greatness, witnessing by the loss of my being, that he is the sovereign Author of all being.

13. I commit my self wholly to the conduct of almighty God, with all my heart and affection I resign my self to his most holy will, to be sick as much and as long as his divine Wisdom shall appoint, and to die where and when he pleaseth, nor desiring to live a moment more than he hath ordain'd; imploring most humbly for then and for now the help of the most holy Virgin my dear Mother and most beloved Mistress: and I beg all the Angels and blessed

Souls of heaven, particularly N. my Patron to joyn all their powerful intercessions to obtain for me the great favour that I may not depart out of this world without being strengthened with the holy Sacraments of the holy Church, enriched with sanctifying grace, practising acts of contrition, faith, hope, love, &c. and saying in my heart, Jesus Maria, when I cannot pronounce it with my tongue.

This is my declaration, my last will and Testament, which I make in the presence of the most adorable Trinity and of the whole Court of heaven, most humbly supplicating my Lord Jesus Christ to sign it with his blood, and the Angels with the other blessed Souls of heaven to be witnesses, and to render it so firm and inviolable, that neither continuance of time nor the change of humane affairs, nor the suggestions of the devil, nor the inconstancy of my will may ever break it or change it. Amen.

*It will much advance a Christian who would be saved and die well, to read this Testament every week once, and to reflect and think well of the Contents.*

*And to give you more sense of it, and to free you more from all things of this World, you may draw a writing under your own hand specifying your quality, recommending your soul as already separated from your body in this manner following, or the like.*

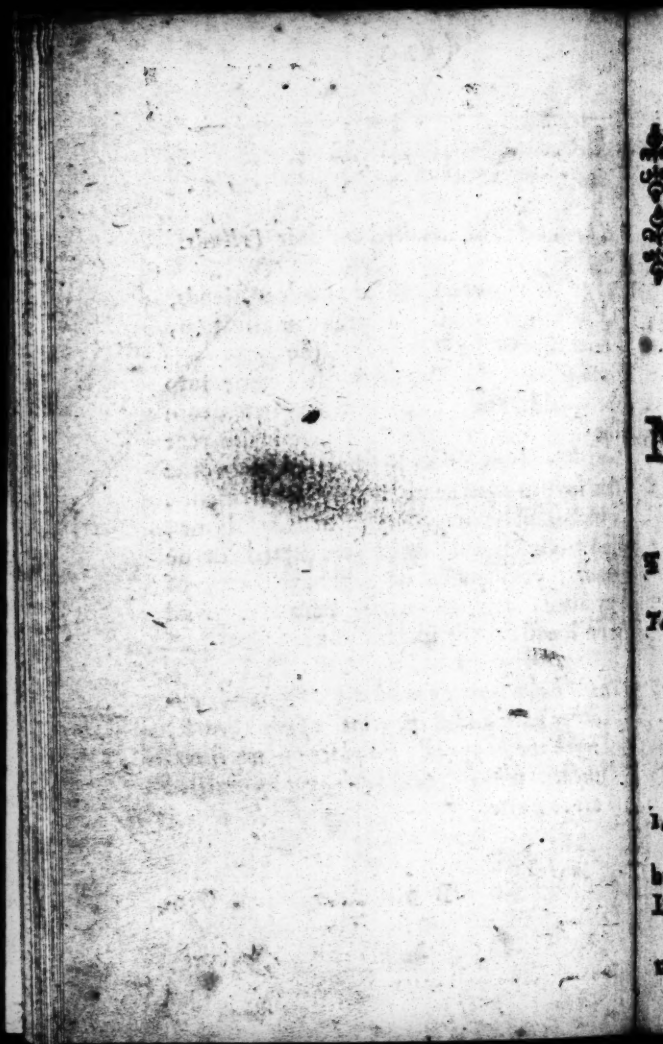


## A LETTER,

*To my beloved Kindred and dear Friends.*

**M**ost beloved Kindred and dear friends,  
 who honour me with your affection;  
 know that in the year            the  
 day of            by my birth I came into  
 the world, and went out by my death  
 the            of            in this year  
                  your piety is intreated to do me  
 this favour as to assist at my interment,  
 which shall be in            at            hour,  
 and while my body be corrupted in the  
 grave, pray to God he will have mercy of  
 my Soul, and lodge it in Paradise. And  
 then I will do the like for you.

*This I have Written with my own hand, an-  
 other hath added the time of my death;  
 with the hour and the place of my inter-  
 ment, which Death hath not permitted  
 me to writ.*





Certain excellent  
**MAXIMS.**

( *Never before Printed in English* )

**TO LIVE AND DIE WELL**

*Taught and put in practice by the Reverend  
and blessed FRANCIS of SALES  
Bishop of Geneva, who dyed not forty  
years since? glorious for many Miracles  
that he wrought both in his holy life, and  
after his happy death.*

1. **R** Eason accompanied with Sweet-  
ness, hath much attractive Forces;  
but Indu'd with Passion, looses much of her  
Luster and Vertue.
2. The Progress in true Piety consist  
not in the thought; but in the love of  
God.
3. There

3 There is no Rule so general, but admits of an Exception, this only Excepted? *Nothing against G O D:*

4. You must never speak of God, nor of any thing that concerns his Service with an Arrogant Spirit, or by way of entertainment, or indifferent discourse; but ever with respect, Esteem and Pious thoughts.

5. Where the will of God is fulfilled the Daily bread is never wanting.

6. The World is Nothing to him, that puts his whole trust in God.

7. Nothing should humble more before the Mercy of God, than the multitude of his good Works; nor before his Justice then the Multitude of our Failings.

8. We must Live in this World uninfected of our Vices and Vanities, as if we had our Souls in heaven, and our Bodies in the Grave.

9. He that most mortifies his Natural Inclinations, will best deserve the Grace of Supernatural Inspirations.

10. 'Tis a great Evil not to Work good.

11. As to the concern of Good Works, we must think and speak little, but do much.

12. In the Just man's House all hands are at work, none Idle, Lazie, or unuse-

ful. *13. He*

13. He that works that good he knowes, deserves the Assistance of almighty God, to learn what he is Ignorant of.

14. Common and ordinary Actions are Excellently well perform'd, with a purity of intention, and Earnest desire they may be pleasing to God.

15. True Vertue is not nourish'd by exterior quiet, no more than fish in corrupted Water.

16. In the Exercise of Vertue we must rather Endeavour to perform those Conformable to our Duty, than to our inclination: We must Chuse the most Excellent, and not those in Appearance.

17. Sweetness and humility are the foundation of true and solid Piety.

18. Innocence and Truth get still the upper hand though never so much depress'd and kept under.

19. Much is to be understood by a modest and patient silence.

20. He that intends to gather and heap up Vertues without humility, carries hands full of Dust against the wind.

21. 'Tis not Humility, to know ones self Imperfect and Miserable; 'tis not, to be depriv'd of Judgement and Reason; but humility consists in our willingness to be held such, and accordingly us'd.

22. 'Tis Committing Thelst upon God to  
Attri-

Attribute to our selves the honour of our good Works: but it is likewise dishonourable to Gods Grace; and Mercy, to say that he hath fail'd us at our need.

23. As it were an Impudent Impiety to attribute to the strength our Wills the Works of the love of God; so were it an Impious Impudence to cast our lack of Love and Ingratitude upon the want of Divine Grace.

24. We cannot at once Enjoy the Merits of Mount *Calvarie*, and the Consolations of *Thabor*.

25. To trust in God in time of peace and prosperity is easie to do; but to make a total resignation to his Will and pleasure in Adversities and Temptations is the Work of his true Children.

26. The true peace of the Soul, consists not in Cpm̄bating, but in overcoming: and the Vanquish'd are no longer in the war, yet enjoy not true Peace.

27. Whoever desires any thing not for God's sake; less is his Desire of God.

28. Oh how sweet it is to Love in Heaven; and to learn to Cherish one another here as we shall there Eternally do.

29. What doth not aim at Eternal Love, aimes at Death Eternal.

30. All things are transitory, and after the few days that are remaining of this mor-  
tal

tal Life , will come an Eternity without  
End : It matters then not much whether,  
here we endure Ease , or Incommodities  
so we be but perfectly happy , and Content,  
during that Indeterminable Eternity.

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F I N I S.

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